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## THE DEVELOPMENT OF THE SOUL AND ITS IMMORTALITY.

TRANSLATED FROM THE GERMAN OF CARL FRIEDRICH GOESCHEL'S "PROOFS OF THE IMMORTALITY OF THE SOUL," BY SUSAN E. BLOW.

### CHAPTER II—(*Continued*).

#### *Personality, or the Immanent Development of the Soul and its Immortality.*

1. At the very first the soul is seized as fortuitous, ungrounded unity, placed in the outward world, immersed in its own outer body; consciousness is apprehended as the distinction or diremption into inward and outward, the Ego and the non-Ego, the knowing of self and its other; *spirit* is seized as the mediated necessary unity of the Ego and the non-Ego developed out of the double consciousness and grounded in itself. The task to which we now address ourselves is to learn more definitely the content of these different stages, and simultaneously to search out, step by step, *what* occurs in the progressive unfolding of the soul, and *how* in this unfolding the content of the soul is revealed.

2. It is not a brilliant paradox, but the simple truth, that the immortality of the soul demands the death of the soul. The soul, *as soul*—i. e., the soul in its immediate undeveloped phase—must die like the body; *as soul*, the soul cannot persist. The soul must not love its life, but give up its life, in order to win it again as thought in Reason. Its life is the *naïvete* of immediate unity, which, having no consciousness of otherness, neither knows nor fears anything external to itself. Its death is the resurrection of consciousness; henceforth it is burdened with its other; unity is shattered, opposition is given with object; upon the one side is the Ego, upon the other the non-Ego; thus consciousness is itself double and contradictory; consciousness of itself and consciousness of its other. Herewith, however, consciousness transfigures itself. For in *knowing* the other it cancels its separation from the other; the other of which it is conscious belongs to it quite as well as the self of which it is conscious. Through insight into the Identity or Continuity of subject and object the conflict of



consciousness is overcome, and the death of consciousness is the birth of the spirit. Spirit is the transfiguration of consciousness; the reconciliation of subject and object. In the spirit, soul and consciousness are born again, and this new birth is a transformation in which the self-consciousness in consciousness is both positively and negatively cancelled.

3. In exact accord with this double-dying is the famous, but grossly misunderstood, distinction of Aristotle between the mortal  $\psiυχ\acute{\eta}$  and the immortal  $\nu\omicron\upsilon\varsigma$ ; for the  $\nu\omicron\upsilon\varsigma$  is realized only as the external existence of the  $\psiυχ\acute{\eta}$  is annulled. Its reality is thought; this reality is immortality, for death lies not before it, but behind it.

4. It is worthy of remark that the oldest Greek fathers, Justin Martyr, Tatianus, and Theophilus, in accord with the scriptural trichotomy of body, soul, and spirit, promulgated the identical doctrine of the soul which we have been defending, and recognized the same categories, though they seized them under the form of sensuous representation. They taught *mortalem est animam*; notwithstanding, they rightly opposed the heathen, who, seeming to propound the same doctrine, meant the annihilation of the spirit and denied the persistence of self-consciousness. Therefore the fathers added, "but the soul ( $\psiυχ\acute{\eta}$ ) shall rise again with a mortal body, for the spirit is imperishable and gives life" ( $\piνε\upsilon\mu\alpha \alpha\phi\thetaαρ\tau\omicron\nu \zeta\omega\omicron\pi\omicron\iota\omicron\nu$ ).

5. Throughout it is the spirit which, first in the phase of existence, and then in that of consciousness, invisibly rules the soul until finally it realizes itself and manifests itself in its own proper image. First it appears as *soul* in and with the body, hence as individual: this is the anthropological sphere. In the second sphere, that of phenomenology, it appears as subject, hence as consciousness. The subject is distinguished from the simple individual in that the latter only reproduces the species, while the former is subject only in so far as it is a self. But is not the subject, like the individual, subordinate to the otherness to which it opposes itself? We behold it die as the soul enters its third phase; the only question is, what elements of the previous phases does this third phase take up into itself? At first we recognize in the soul's progress and transition only this much, that in the third or psychological sphere the spirit appears in its own proper



image, for it has transcended the external, which stood opposed to it, and has reconciled and taken up its object into itself. Therefore it can have lost nothing of its essential nature; it must have saved out of its first period its individuality, out of the second period its self-consciousness; it has mediated both individuality and self-consciousness, and added to them all that they lacked. Thus as Spirit it is all in all; the realized form of the Universal, it is conscious at last of the wealth it has always possessed.

6. We have now attained a point of view from which, in accord with the content of the Spirit, we can pursue our inquiry into the further destiny of the Spirit. Its beginning was immediate; that is to say, it came to the knowledge of itself and of its other without knowing *how* it came; *whence* it came it knows not even yet. Although it has found a beginning in itself as individual, yet this very beginning, through its contingency and immediacy, points to an origin outside of itself. As this contingent beginning led to thought, it must have come out of thought. Consciousness cannot rise out of the unconscious. Because the spirit is thinking activity, it is able to trace itself back to its immediate origin. And conversely this immediate origin points necessarily to an ultimate origin in thought. It is worthy of remark also that the Individual does not *make* his beginning; he only *finds* it in himself; this beginning points, therefore, to a higher origin. But this is as yet not found, nay, rather, it is found in the Result.

7. As realized in spirit, the soul has cancelled the opposition of subject and object. It has mediated itself through its other—taken up its other into itself. The end it has thus attained is, however, only a relative, and corresponding to the relative beginning from which it moved. Its final end and ultimate origin must lie in this other through which it has mediated itself. For obviously this other, considered relatively to the spirit, is either subordinate to it or equal with it (in both of which cases opposition cannot be cancelled in identity and the beginning remains unfound); or finally it is that in which the spirit (which up to this point has progressively developed itself before us), moving backward, finds its origin—moving forward, finds its goal.

8. If the spirit is a mediated somewhat, and has become conscious of this mediation, it must recognize itself more definitely as *finite* spirit, and its other, through which it is mediated, as Abso-



lute Spirit. It cannot really recognize itself as spirit without recognizing itself as finite spirit: as finite spirit its nature is its relationship to Absolute Spirit, in which it finds its condition and its truth—that without which it could not be and that toward which it endlessly strives.

9. The soul is now spirit, *i. e.*, it has developed itself into Conscious Unity with God and the World; it is, however, finite spirit, for it finds its beginning as something given, and has its beginning in time. The Absolute Spirit posits itself from eternity; the finite spirit is through the Absolute Spirit.

10. We took the soul as we found it for our initial point. We found that the soul had a beginning in its own nature and developed itself out of itself. This nature of the soul was, however, something given; thus really we plunged at once *in medias res*; we had not the ultimate or primitive origin of the soul: this ultimate origin can only be the final result, which, moving from our given starting point, we shall attain. Beholding the soul determine itself successively as Individual, as Subject, and as Spirit, we are led to the ultimate Ground or Origin which we presupposed in the earlier stage of our inquiry.

11. Just because the ultimate ground of finite being is Absolute Being, we must, from any given starting-point, reach Absolute Being. The soul does not develop arbitrarily into something different from itself, but moves from its finite beginning toward the Absolute Beginning, which is also its origin and goal. The implicit idea of the finite spirit is Mediation, *i. e.*, identity with and through the Absolute Spirit; to make this implicit idea explicit is the soul's development. The finite spirit is *in* the Absolute Spirit, and the Absolute Spirit in the finite.

12. The ground of the finite spirit is the Absolute Spirit, and the Absolute Spirit is the spirit which has its ground in itself. That which is its own ground must be also the ground of the finite or dependent, whence it follows that the finite spirit partakes of the Infinite Spirit.

13. The recognition of God as Absolute Spirit, or *Causa Sui*, is not simply a formal postulate—*i. e.*, it is not a postulate which lacks reality and with which we try to satisfy ourselves merely because we can go no farther. It is not a fiction of the mind set up as a tranquillizing conclusion to the endless, restless series of



Thought. Rather has our inquiry yielded the result that in the finite spirit God realized himself, for the development of finite spirit ends with the recognition of God as the Absolute Spirit, whose presupposition is necessary to its own being *as* spirit.

14. The spirit is that which is *Causa Sui*—*i. e.*, the spirit can have its presupposition only in spirit. The presupposition of finite spirit is therefore necessarily Absolute Spirit. It follows that the Absolute Spirit produces itself in itself in the same manner in which the spirit made in its image develops itself.

15. The deeper insight is this, that from eternity to eternity God produces himself in Himself, in that out of the Universal through the Particular he becomes Individual. The Individual is so entirely the truth of the Universal and the Particular that they both become Individual through an individualizing or determining process. For both Universal and Particular are limited, determined, or individualized by the limit which separates them from the Individual, or rather from eternity to eternity they determine themselves through this limit as individual. Secondly, the individual is Spirit by means of union with subjectivity from everlasting to everlasting: for Spirit is the truth of individuality and subjectivity in the sense that these latter are complete only in their union as Spirit. Thirdly, Spirit as such is not only a Totality complete in itself, but it is reflected as a totality in each of the Moments of its Self-determining activity. Each of the Moments of the Total is therefore itself a totality penetrated by and mirroring the whole. Through this reflection the spirit realizes itself or determines itself as personality. To recapitulate: The finite depends upon and implies the Infinite. The Infinite has the form of self-relation or Universality. The Universal is the true Individual. The Individual has the form of self-conscious Spirit. The realization of self-conscious spirit is Absolute Personality. Personality is inclusiveness—transparency—that which penetrates all and is penetrated by all.

16. Thus the ternary process of life develops itself three times within the essence of God, therein cancelling numerical difference. In its first phase it appears as Universal, Particular, and Individual; in its second phase, as Individual, Subject, and Person; in the third and final phase, as that which determines itself in itself—as that which is determined by itself, and as self-com-



municating person proceeding again out of this determination. Herein God realizes himself as Absolute Spirit, which is its own object, and which realizes this object through itself.

17. Consequently the Absolute Spirit not only engenders himself within himself, but also creates outside of himself his complete image. This image, through the force of his absolute personality, he penetrates and concretely realizes. This perfect image is the finite spirit.

18. The finite spirit is also spirit; it is essentially spirit; consequently it proceeds from spirit—*i. e.*, from the Absolute Spirit. It is the created image of God. The finite spirit, as spirit, partakes of the Absolute Spirit; it differs from the latter in that it is created and finite. Like the Creator, it is a self—but a created self. This implies that its destiny is to realize itself through a progressive self-unfolding. To this end the first requisite is personality, or the flowing union of the finite with the Infinite Spirit. This personality is seized as the Unity of Thought or Spirit—Spirit is *one*; that is to say, *FIRST*. Spirit is the only reality; outside of it there is nothing real. *Second*. Spirit itself is Unity; for, as there is nothing outside of spirit, spirit cannot be outside of itself. Spirit is not a number, to be distinguished from a preceding or following number; so it is contradictory to speak of a plurality of spirits coexistent or successive. As *personal*, spirit is always emphatically one and the same. Upon this insight rests the philosophy of Aristotle, and upon the gross misapprehension of this insight rests the absurd accusation brought against him, that he attributed to the whole of humanity a single soul, conceived as existing external to all men, and yet the common property of all.

19. As, in accordance with the foregoing, the finite spirit is progressively united with the Absolute Spirit, which is its ground, it necessarily ascribes to itself pre-existence, or, rather, an essence prior to existence. Through this essence it must have developed out of the Universal, through the particular into the Individual, before beginning the individual development which up to this point we have considered.

20. Held under the form of sensuous representation, pre-existence involves the contradiction of existing before existence. The speculative content of the doctrine, however, is, that pre-existence



refers to the essence back of manifestation, the pure being back of existence—the existence which underlies self-recognizing Being. The truth of pre-existence is therefore essence, or rather potentiality in God. Hence a procession out of God, which *as* procession is existence, or the eternally spoken Word. This procession may be indicated as follows: Moving from God it manifests itself first as Universal or the undetermined unity of Being and Naught—thence it passes through the particular, which is Becoming, into Existence. God thinks it, and it is done! The next step is, that Existence should become Conscious Being, or, in other words, that phenomenal existence should move forward into actuality.

21. Creation is essentially that which is brought forth out of what is not, or pure being; more adequately grasped, Creation is seen to be divine in its origin. Creation must, however, not be identified with God; it is rather the negation of the divine essence, the contradiction of himself which God produces out of himself. Just on this account, however, it is not the abstract contradiction *of*, but the immanent contradiction *in* God. Inasmuch as Creation is essentially the externalization of God, his revelation of himself outside of himself, it follows that, as existence, it is not eternal, for only God is eternal in his existence. Consequently, the contradiction of the divine essence must exist under the form of time, although this contradiction as immanent essence is itself eternal. It is therefore as essential to creation to have a beginning in time as it is essential to God to have realized himself from all eternity.

22. From this it follows that the soul of man, being *finite* spirit, and belonging to creation, has as phenomenon its beginning in time. As essence, however, before its Manifestation in time it was inherent potentiality in God.

23. From this insight follows still another result. If the soul, as phenomenon, had its beginning in time, it must, as phenomenal and external, have its end in time. So much follows logically from our premise (and nothing more); and, though this result was limited in a former stage of our inquiry, it is our duty to re-state it here in the light of the deeper insight and more adequate determination to which we have now attained. Only the phenomenal existence of the soul has an end, and it has this end only in time, for only time ends; as the *beginning* of this existence in time finds



its origin backward in eternity, so its *end* in time flows forward and melts into eternity. Its origin in eternity was pure being and essence; the end of the soul as phenomenal existence must, on the contrary, be the *content* which it has developed out of its essence and existence.

24. All turns, therefore, upon the question whether the developed content of the soul is identical with the pure being in which, before existence, it originated. Pure being is, however, nothing but undeveloped being: therefore, the end of the soul is the negation of this beginning, for Soul realized is being developed into Self-conscious Spirit. We must therefore say that what the soul receives *from* eternity undeveloped it takes back developed into eternity. Time, which lies between, is the developing process, and this development follows necessarily from the idea of created being—which has defined itself as being externalized or projected in time.

25. It has now become more glaringly evident that the immortality of the soul depends upon the content it develops and reveals in time. This renews the question, In what does this content consist? The cogency of this question is now definitely apprehended: we must therefore study it more closely, and we are able to do this because we have found in God's self-revealing process the same categories through which the content of the soul develops itself.

26. The implicit being of the soul first realizes and reveals itself as Individuality. To us, therefore, the soul appears first under the form of Individuality; we recognize it first as Being which is for itself. The content of this first determination is as follows: As being for self, the soul, like every other object, is an individual; as soul it is *the* individual, the principle or essence of all individuality, the germ of individualization or determination, the indivisible itself, simplicity and unity. This is the first relationship of the soul—its relationship to the world. The soul is to the world as unity to the manifold—rather it is the unity which includes this manifold in itself.

27. Through this reflection of the individual by the world is tested whether the soul has its own true being in itself; *i. e.*, whether it also reflects itself in itself. The soul meets the test by developing itself into consciousness: the Individual becomes Subject. As subject, it is conscious not only of itself, but of its other;



it knows this other as other, and therefore knows the difference between itself and the other. As result of this first contradiction, it becomes conscious of contradiction in each of the moments of the contradiction, separating itself first into body and soul, and secondly distinguishing in its other subject and object. Thus consciousness finds itself in its other, and its other in itself. The subject not only finds the object in itself, but also finds the subject outside of itself, and the truth or outcome of this subject in the highest or Absolute Subject. Thus self-consciousness culminates in the consciousness of God; herewith the soul enters into its relationship to God. But this relationship is still burdened with alien elements; consciousness is still divided against itself and the contradiction unsolved.

28. Inasmuch as consciousness holds in itself not only *self* but the *other* of self, herein uniting the contradictory, inasmuch as it finds the other in itself, and itself in the other, thus identifying the opposites, inasmuch as finally it finds the Source and the outcome of itself in the other, viz., in the Absolute Consciousness thus transcending the contradiction, its process is one in which the contradiction posited is progressively annulled. The subject itself is finally penetrated by the Absolute Spirit to which originally it opposed itself; thus it rises into personality which must verify itself as penetrability. Thus the subject as person attains to participation with that which was formerly opposed it; thus the soul develops itself through consciousness into spirit which is essentially *to be for the Spirit*. Spirit as such is subject and object; it has no subject and no object but itself. There remains, therefore, nothing but Spirit. What is not Spirit is not actual, but only a moment of actuality, a vanishing element in the total self-manifestation of Spirit. Herein lies the distinction between Nature and the Spirit. Nature manifests in isolation and fragmentariness that which Spirit holds in indivisible Unity. Spirit is one; it grasps even Nature as a totality, which Nature itself can never do.

29. Through this identity of the human Spirit, the original identity within the Absolute Spirit is realized or brought to consciousness. On the other hand, the difference out of which spirit proceeded is both negatively and positively cancelled. Both these results are mediated through Personality, which, sounding forth from God, rings through the Universe, and, resounding from the



finite Spirit, penetrated by the Spirit of God, echoes through all the Spheres of Creation.

30. The soul is created by God; that is, it is externalized—posited as existence. This is its first phase. It is, however, created to be Spirit, or, in other words, determined to be self-determining. Therefore, it develops itself out of the conditions of creature, out of the passive determination of existence, more exactly out of being for self, or individuality, to consciousness; out of consciousness into Spirit, or Being in and for itself. This path which moves from creation, which in its turn moves from God, leads necessarily back to God, for, as God is Spirit, the goal of Creation must be also Spirit. Herein this path of the soul's development is seized as a *Regressus* or return into God. It is, however, also, so far as its content is concerned, a progress, for the soul does not return into the essence under the form of which it was from eternity in God, neither does it return to the form of its own immediate existence in time, but it returns to God as the complete realization of what it was created to be, in that, through this return into God, it comprehends its own idea, and progressively unfolds it without losing, in any phase of its development, a single element of its realization.

31. The development of the soul is therefore not concluded with its return as Spirit into God; rather, it is essential to the idea of Spirit that, through its individuality, it is and remains distinct from God and from all creation; that, through its subjectivity, it is and remains conscious of itself, of God, and of all being; finally, through its personality it annuls its limitations, and, without detriment to its finitude, persists and progresses into the infinite. The persistence of individuality and subjectivity is also demanded by the very idea of personality, which, as inclusiveness, implies, not only the negative cancelling of finitude, but the taking up of finitude into itself.

32. In the light of our attained insight we are now able to define more adequately the difference between the *immediate unity* of the soul in its first appearance, and the *mediated unity* which the finite spirit in its complete development proves itself to be. The immediate unity of the Soul is not pure immediateness, for the former implies at least the soul, while the latter is utterly devoid of any determination. Pure immediateness is the uncon-



scious abstraction from all distinction or determination; it is the undetermined void.. When, however, the soul is seized in its immediate unity, this unity may be more adequately defined as the *simplicity* attributed to the soul, in so far as the soul remains after all manifoldness recognized as externality has been consciously abstracted. To this simplicity we are led by the abstraction from otherness, which necessarily grows out of the recognition of otherness. For, when otherness emerges, we can at first transcend it only by abstracting from it, thus conquering a footing outside of it through which we secure ourselves against it.<sup>1</sup> Simplicity, therefore, is attributed to the soul in consequence of a previous abstraction from otherness based upon an antecedent recognition of otherness. Hence it is a mediated immediateness, and we understand by simplicity that final inwardness which remains after all that is outward has been abstracted, the last retreat into which the soul as essence retires. Mediated unity, on the contrary, does not abstract from otherness in order to preserve itself, but it penetrates and includes its other as it is itself penetrated and included. The immediate unity of the soul is itself still something external, for it is that contradiction of the external which still feels the pressure of externality; the mediated unity, on the contrary, is immanent, for the outward belongs to it.

33. Thus far, in speaking of the other with which the individual spirit identifies itself, we have referred to "essential being as manifested in Nature, in the world of spirits and in God. We must, however, also include otherness in the individual spirit itself. This other, which belongs immediately to the individual spirit, is the body. Spirit, in this aspect, is the identity of body and soul.

34. In speaking of the body of the soul we must again distinguish between the external body, from which the soul can separate itself, and the internal body, from which the soul, being simple, cannot separate itself, because it is immanent in the soul. It is through this body that the soul is *for itself*, and distinguishes itself from others. This body is also the soul's mediation, for without an individuality of its own it could not ascend through consciousness to that identity of subject and object in which it completes and reveals itself as spirit.

<sup>1</sup> Δός μοι ποῦ στᾶ.



35. Through the abstraction of all that was bodily we attributed to the soul, in the first moment of its movement, individuality, or rather the principle of all individuality. This individuality is, as it were, the protection of the soul's identity throughout the different phases of the soul's self-externalization. As mentioned, we seized individuality first by abstracting the body. In the final phase of development, on the contrary, it is the body which realizes and protects individuality and distinguishes one essential being from another. For the body is otherness<sup>1</sup> or negation, and, as result of the identity of the inward and outward negation, is shown to be implicit in the soul.

36. We have now a more adequate knowledge of the content which has developed itself in and from the soul. It is the spirit. And spirit consists, on the one hand, in the identity of the soul with its body, and, on the other, in the identity of the spirit itself with its object. It is through the identity of the soul with its body that the soul preserves its individuality and its subjectivity in its personality. It is through the identity of the spirit with its object that the spirit preserves its personality in its freedom.

This result must be comprehended word by word, and in the exact definition of each particular word; only thus will it be recognized not as a formal result, but as the organic content both of that original development whose course we have retraced, and of the new development whose goal we have anticipated in introducing the element of freedom into the idea of Spirit. For the moment, however, we must concentrate our attention on the difference between the identity of the soul with its negation and the identity of the spirit with its negation. The former is the Spirit in itself, the latter the Spirit outside of itself. In itself and out of itself it is, however, always the same spirit.

37. It has been said that from the personality of the finite spirit follows its freedom. To distinguish personality from the individuality and subjectivity included in it, we have defined it as penetrability. Penetrability is that quality through which the finite spirit enters into inward union and vital interaction with the

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<sup>1</sup> The German word *Andersseyn* has been rendered "otherness" in this translation. The reader will gather the import of the term from the context. The object in consciousness is the otherness or other-being of the subject; Nature is otherness to God.



Absolute Spirit, and through this Absolute Spirit into union and interaction with the whole created universe. Thus, nothing remains external, or rather alien, to the spirit. Through personality, matter itself is penetrated by the spirit, which in the *dissecta membra* of the material world recognizes itself. By virtue of this personality, therefore, the finite spirit is seized as the totality of all its moments which in Nature lie outside of each other, and are united only in spirit. The spirit recognizes in its object itself as other, herein cancelling alienation and revealing the nature of the object. The spirit penetrates all because it is itself penetrated by the Absolute Spirit. Personality is, therefore, the outcome of continuity or stability, the transfiguration of identity, and the cancelling of contradiction in both a negative and positive sense.

38. The essence of freedom is, therefore, identical with personality; freedom is included in and conditioned by the *person*. Freedom of the spirit may be defined negatively as the negation of any limiting or determining power alien to the spirit; positively conceived, it is the power of self-determination. Through personality freedom is mediated in the finite spirit. For, though the finite spirit is determined by the Highest Spirit, which herein manifests itself *as* highest, yet this determining spirit relatively to the determined spirit is not an external, objective, alien force, but, only through its personality, Absolute Spirit. Personality belongs to the Absolute Spirit and to the finite Spirit. In the former it is immediately active, in the latter, in its first phase, it is passive. Hence, conformably to the essence of personality, there follow reciprocal action and reaction. Consequently, it is no alien force which acts upon the finite spirit.

39. The possession of freedom is the guarantee of immortality; this is the logical result of the process of development. The individuality of the *soul* and the consciousness of the *subject* are preserved in the *personality* of the finite spirit through the freedom demanded by personality. On the negative side, freedom implies the disappearance of the negative power which threatened persistence; on the positive side, it implies that the soul, as finite spirit, is self-determining, because determined by spirit. The continuous action of the Absolute Spirit upon the finite spirit must make the latter increasingly self-determining. The complete



penetration of the finite spirit by the Absolute Spirit would be the finite spirit's complete self-determination.

40. While, therefore, personality is secure from destruction and certain of persistence through the freedom which belongs to its idea, it also guards and maintains within itself individuality, or indivisibility, and consciousness. For it is implied in personality that the moments out of which it emerges (Individuality and Consciousness) shall each be included in their essence, though transfigured in their form, just as the idea of spirit includes essentially these same moments apprehended as soul and subject. The indivisible has become penetrable, the individual has become person, but that which penetrates through and through is not something alien and inimical to the individual; consequently, it is not destructive of individuality. In other words, individuality could only be submerged in its abstract opposite; but this enemy has disappeared, for what *is* is individual. So consciousness could lose itself only in *its* opposite, abstract being, but consciousness has emerged from being; it is developed being—the truth or outcome of being; it is penetrated by being; it has coalesced indissolubly *with* being; therefore, consciousness can go over only into universal consciousness, and in this it becomes clearer and purer, like color in the light.

41. The persistence of the human soul has proved itself to be essentially personal persistence—*i. e.*, the finite spirit, as penetrating and penetrated, is in both active and passive union with its other or the Absolute Spirit. The activity of the finite spirit is, therefore, one of *Erinnerung*.<sup>1</sup> Recollection is twofold: it looks backward and moves forward; it presupposes a source which it remembers and demands—a goal toward which all its activity shall tend. It is, therefore, both the internal principle of the developing soul and the ultimate result of this development, *viz.*, immortality itself. There is no point of time in which the soul cannot remember a preceding point; hereupon rests the Platonic psychology. There is, likewise, no point of time in which the soul attains to perfect and complete recollection. Such a point would be the temporal end of the soul; this temporal end would,

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<sup>1</sup> *Erinnerung* means recollection, and in this place also a deepening of the soul in self-knowledge—it is a sort of *descent* into one's self.



however, be eternity, *i. e.*, the totality of all moments as actuality. The reason that much seems accidental to the understanding is one and the same with the reason that so much slips out of the memory. Contingency is negated only through the apprehension of continuity, and things forgotten come again to the recollection only when all things are seen in connection, as moments in an inclusive process. From time to time there seems to float before us, out of a primeval past, vague visions of things known and unknown; try as we may, we cannot make the vision definite. Much of the past, which once was near and vivid, melts into unconsciousness; much of the future, which tried to come to us and could not, recedes into the invisible distance; but if we have forever lost the one, shall we never grasp the other?

42. It is worthy of remark, for it will aid us to orient ourselves, that freedom, immortality, and *Erinnerung* are the more exact determinations of personality which develop themselves out of its contents and exhibit the relations of the finite spirit with itself, and to all that is other than itself. Thus, too, the prophetic longing of feeling to meet its loved ones beyond the grave, the hope guaranteed by faith of conscious reunion before the throne of God, determines itself in personality as a mediated concept. As faith is not ashamed of the Gospel, so philosophy is not ashamed of the childish representation of this reunion, but, in face of the sneer and jeer of pantheism, seeks its ideal development. This childish representation is one stage of the development, though a low stage. The spirit transcends it as it learns to distinguish the false from the true selfhood.

43. But in mortality there is not complete penetration, for the body unpenetrated by spirit decays. This is one side of death; the other is, that penetration becomes complete in the resurrection, which is nothing else than the penetration of the body, the final cancelling of contingency, and the transition to an eternally progressive reflection and reciprocal penetration.

44. The resurrection is the consummation of the soul's beatitude, for it leaves nothing foreign and impenetrable to the soul standing over against the soul. The last enemy has been destroyed. Herein, however, blessedness is only negatively defined. Positively defined, blessedness is not the pure light, but the fulness of colors in the light and their reciprocal interpenetration; in



other words, the transfiguration of the body with the soul in the spirit. There shall come a time, and it shall be for all time, when one person shall, literally, be within another; when each one of us shall read in the other the hidden secret which, as yet, we know not even in ourselves. All shall be transparent. Now, the soul is clearer than the body—*mens notior corpore*; the soul is transparent, the body opaque. But the time shall come when the body shall be completely penetrated, and one with the Soul in the Spirit.

45. As the spirit, in the process of self-development and self-realization, moves through three spheres, and only in the third sphere attains its adequate form, so in each sphere it moves through three phases, the third of which always includes the other two, and therein develops (though always within the limits of the special sphere) the enduring germ of immortality.

That what has been said may grow clearer, we must now again (as demanded by the spirally progressive movement of the idea) circle around our course from its remote beginning, thus developing a fresh content and a further completeness.

46. In the Anthropological Sphere the soul moves through its natural existence or corporeality, and through its yet dreaming internality, to its actuality which is attained when internality comes to itself in the body. This Actuality is the unity and individuality of the soul, manifested as *feeling*. Feeling is, therefore, the imperishable basis of "being in and by self."

In the sphere of phenomenology, the subjectivity which results from feeling dirempts itself into the double consciousness, whose unity is the Reason of the Subject. Reason is thus the persistence of being *for* self.

In the psychological sphere, the Spirit, which is the Concrete realization of Reason, moves through its theoretical sphere in which the object acts upon it, and through its practical sphere in which it acts upon the object, to its truth or actuality, which proves itself to be Personality. Personality consists in the active and passive participation of the soul *with* the body *in* the Spirit, and also in the communion of the finite Spirit with the Absolute Spirit, and with all other Spirits.

47. With Personality is bound up, on the one side, *Erinnerung*, as the outcome of Feeling, and, on the other side, Freedom, as the



outcome of Reason. The outcome of feeling is the unity of the soul with its body in the Spirit, whence follows Immortality; the outcome of Reason is the participation of the Spirit in the corporeal externality of Creation in which consists the Resurrection. Both presuppose the Absolute Personality, and, consequently, imply the beatitude of the soul as the corporeality of the Spirit in the service of God.

48. The destiny of man, conformably to the idea of Creation and its preservation, is essentially *personal*—*i. e.*, man is called to communion with God and with Creation. In so far as he, being created, is not yet thoroughly participative, he is, nevertheless, capable of participation or Person in the process of becoming. He loses the power of participation only in so far as he, in virtue of the indwelling freedom of the Person, opposes himself *to* it, falls away *from* it, and obdurately persists in this fallen condition.

49. Obdurate persistence in isolation is evil; it is the opposite of participation, which is good. It is defined more accurately as “the flesh”—*i. e.*, the relationship of the body to the soul has been reversed; the body rules instead of serving; it hardens and obscures the soul, instead of allowing itself to be penetrated by the soul.

It has been stated that in Personality the unity of the soul *with* the body *in* the Spirit is bound up as *Erinnerung*, and the unity of the spirit *with* creation *in* the Creator is bound up as freedom, whence flow the immortality of the soul and the resurrection of the body. Conversely, there is bound up with obdurate isolation, on the one side, the rejection or expulsion of the soul from participation, or, in other words, conflict between the soul and body in the flesh; and, on the other side, slavery and disobedience, or conflict between the flesh and the spirit. From the enduring discord between body and soul follow the progressive mortality and impenetrability of the soul; from persistent alienation or isolation results an endless future, already begun, of damnation in slavery and disobedience. It is the “flesh” or the rebellious and obdurate body which, reversing the relationship between soul and body, darkens and degrades both; the servant, to his own shame, makes himself master; the master falls into disgraceful slavery, until the Redeeming Personality, descending in the form of grace, ultimately lightens even this darkness and penetrates



even this impenetrability, and restores to the soul blessedness, to the body true corporeality, *i. e.*, the freedom of obedience. For corporeality *is* obedience, and, when the body has become one with the soul in personality, obedience is converted, through participation with God and creation, into freedom.

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## FACTS OF CONSCIOUSNESS.

TRANSLATED FROM THE GERMAN OF J. G. FICHTE BY A. E. KROEGER.

### PART SECOND.—*Concerning the Practical Faculty.*

#### CHAPTER VII.

#### COMMUNICATION BETWEEN FREE INDIVIDUALS AS SUCH.—THE MORAL LAW.

We have elaborated three main parts of the objective representation of the world: a system of Egos, a system of organized bodies of these Egos, and a sensuous world. But our previous assertions involved still another, fourth, point. We have stated that not only the body of a rational being, but also the product of its activity, must be perceivable, and perceivable *as such*, by all other rational beings; and this absolute perception of the products of free beings, as such, belongs to the objective representations of the world. This perceptibility of the products, etc., we have established as a mere naked fact of consciousness.

We have, thus, the problem left us: to explain the possibility of this fact from the totality of consciousness, and thereby to make it a part of the system of that consciousness, since we do not conceive consciousness as a mere collection of separate phenomena, but as one in itself connected phenomenon.

1. Let us first determine the fact still closer.

The individual does not, in point of fact, act as an individual, but as the one life; his self-determination to act is, as we have seen, a renunciation of his individuality, which rests upon the mere free conception, and a self-abandonment to the objective external power, which is the power of the one Life. Hence it is not the individual, but the one life, which acts.